

The University of Chicago

THE SCOTT BROWN NEW TESTAMENT

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVINITY SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

1935

By
ALFRED ERNST HAEFNER

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The University of Chicago manuscript No. 126 is a manuscript of the New Testament, complete except for the Apocalypse. It is known as the "Scott Brown New Testament" because Mr. Scott Brown, of Chicago, donated to the University of Chicago library the funds for its purchase. It was acquired January 30, 1931, from Davis and Orioli, booksellers, London. The late Ernst von Dobschuetz has given to the Scott Brown New Testament the Gregory number 2404. Its date is probably the thirteenth century.

The arrangement of its parts is as follows: Four Gospels, Acts, Paul (Philemon, Hebrews), Catholics. The material is white parchment of rather unequal thickness. There are 376 folios in 47 quires of 8 folios each. The size of the page is 21 x 15.5 cmm. The text is written in a single column measuring about 13.5 x 9.7 cmm. The regular number of lines is 26 to the page; occasionally one finds 27. The color of ink is deep brown; in places it has faded or is worn from use, but the entire text is still legible. The present calf-leather cover, which is in no way fastened to the codex itself, did not originally belong to the codex. The manuscript has been bound twice. Very likely, at some time in its history, the quire containing the lectionary tables for the Apostle was removed from the end of the Praxapostolos and made to follow the lectionary tables for the Gospel between the Four Gospels and the Praxapostolos. The text is rubricated for liturgical use. One of the less common features of this rubrication is the continuous numeration of the lections in the Apostle from 1 to 331, which treats the Praxapostolos as a single book.

The Scott Brown manuscript is a good witness of the K^a text in the Gospels. The proof of this lies in a comparison of published studies of the K^a text.

1. The collation of the Pericope Adulterae with the m⁵-text,¹ which von Soden assigns to the K^a family, yields only the following variants:

John 8:2 add προς αυτον

John 8:3 tr. γυναικα προς αυτον

John 8:5 επαυτοφωρα for επαυτοφορα

The first of these is a m⁶, and therefore extraneous, reading; the second seems to be a true singular reading; the third is insignificant, for von Soden himself was in doubt as to which of the two spellings should be assigned to the m⁵-text. These statistics display the purity of the family text in the Scott Brown manuscript.

2. A comparison with the 144 readings of the K-II-(M) group in Bousset² shows that the Scott Brown manuscript shares 125 of the 144 K^a readings, or almost 87%. The specific distribution can best be seen in tabular form.

	<u>Agreements</u>	<u>Disagreements</u>	<u>Totals</u>
Matthew	32	9	41
Mark	21	2	23
Luke	53	4	57
John	19	4	23
<u>Totals</u>	125	19	144

¹Von Soden, Die Schriften des Neuen Testaments...(Berlin and Goettingen, 1902-1913, Band I, Abteilung 1, p.488.

²"Textkritische Studien zum Neuen Testament," Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, ed. Oscar v. Gebhardt and Adolf Harnack, Vol. XI, Heft IV (Leipzig, 1894), Part IV: "Die Gruppe K-II-(M) in den Evangelien."

3. A third criterion for determining the relative worth of the Scott Brown manuscript as a witness of the K^a text is a detailed study of von Soden's work upon the family text. Von Soden gives a list of 819 K^a readings,¹ in which his K^a text differs from his K¹ text. He classifies these 819 K^a readings according to their nature: orthography and grammar, use of the article, transpositions, etc. The following table indicates the number of agreements of the Scott Brown manuscript with von Soden's lists.

<u>Nature of variant</u>	<u>Totals in von Soden</u>	<u>Number of agreements</u>	<u>Percentage of agreement</u>
Orthography and grammar	192	150	78.1%
Use of the article	63	57	90.5%
Word-order (transposition)	65	*60	92.3%
Additions and omissions	155	132	85.2%
<u>I</u> -readings in K ^a	79	67	84.8%
Peculiar readings	265	242	91.3%
<u>Totals (or average)</u>	819	708	86.4%

The figures here presented can leave no doubt that the Scott Brown manuscript is a good witness of the K^a text.

4. The final test consisted of collating the text of the Scott Brown manuscript with Lake's reconstruction of the K^a text of the Gospel of Mark.² The result is that the majority of significant variants derived from a collation with the Textus Receptus is wiped away; what remains is largely the sporadic error of the scribe and some slight influence of the later Ecclesiastical text. For the reconstruction of the K^a text in the other three

¹Op. cit., Band I, Abteilung 11, pp. 1164-1170.

²Kirsopp Lake, of Harvard, kindly placed at our disposal the proof-sheets of his reconstructed K^a text of Mark.

gospels, as in Mark, the Scott Brown manuscript, like the Tetragram Gospels,¹ both of them Chicago manuscripts, must be used as two of the best witnesses of the family text of K^a. It was found that in Mark XI both of these manuscripts have a better K^a text than the best codices on Mount Sinai, at Patmos, or in the Patriarchal Library and the collection of St. Saba at Jerusalem, which Lake uses in his reconstruction of the K^a text of Mark.

In the Praxapostolos the Scott Brown manuscript closely follows the text of the Codex Wordsworth (Gregory 479), which von Soden classed as a witness of his K^c text. The affinities of the two manuscripts in the Praxapostolos are so close, in fact, that with respect to their text they must be treated as a pair. It is not likely that they are copies the one from the other, but it may well be that they have a common parent.

¹See O. F. Linn, "The Tetragram, Thomas, and Larissa Gospels" (Ph. D. Dissertation in preparation, The University of Chicago) for a discussion of the text of this manuscript.



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